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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Excelsior

Should be the motto of our Luther Leaguers for the year 1908. As we grow older, and learn more of the work, as well as the blessing which comes to every one who does his duty, there should be an aim to grow better in work and in spirit: looking upward, working upward, lifting upward—thus will we reach the high point which God has set for each one of us. We cannot remain still. If we go not forward we must slip backward, and the backward step requires extra effort for recovery. "Looking unto Jesus, who is the author and finisher of our faith," we have a model of the highest excellence, and the promise of the greatest help; and as we work, may we take to heart the words of Frances Ridley Havergal, and make them our prayer:

ANOTHER year is dawning! Dear Master, let it be,
In working or in waiting, another year with Thee;
Upon Thy loving breast, of ever-deepening trust, of quiet, happy rest;
Another year of mercies, of faithfulness and grace;
Another year of gladness in the shining of Thy face.
Another year of progress, another year of praise;
Another year of proving Thy presence "all the days";
Another year of service, of witness for Thy love;
Another year of training for holier works above.
Another year of dawning! Dear Master, let it be
On earth, or else in heaven, another year for Thee.

With best wishes and earnest prayers for the success of our Luther League work undertaken in the name of the Lord, I am

Your sincere co-worker. Wm. A. Stoever, *President.*

SING GOOD HYMNS

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

A Lutheran King Dead

King Oscar II, of Sweden, whose portrait accompanies this article, died at 9:15 o'clock on Sunday morning, December 8.

* * * "In the palace court yard, in the dim, cold, gray mist of the morning," says an exchange, "stood a crowd of schoolboys, the King's most devoted friends. There they stood for hours, blue, shivering, watching the palace flagstaff. There, also, gathered many old men and women, such as the King always had stopped to comfort with mild words and generous alms, when he met them in the parks or on the streets, their faces tear-stained, because their beloved King and benefactor was dying.

"Suddenly the flag dropped half mast, and a wail of sorrow and of misery arose. The old folks clasped their hands and prayed, and wept aloud, and the lamentations of the schoolboys were pitiful to hear. Outside the palace, great crowds stood with bowed heads and tearful eyes long after the announcement came to them of the death of their well-loved sovereign. When the flag on the palace was dipped to half mast, there was a moan of anguish from the assembled multitude, and many cried, 'Our dear old King is dead!'. The whole country is bowed in grief, for Oscar was something more than a ruler of his people, and had endeared himself to them as an intimate and a personal friend."

Mr. Thomas, an ex-Consul of the United States to Sweden and Norway, in his book on Sweden and the Swedes, says:

"One of the most gifted, courteous, and charming gentlemen it ever was my good fortune to meet is His Majesty Oscar II, 'King of Sweden and Norway, the Goths and the Vandals,' to give him his full title—and his subjects are proud of the whole of it. Were there ever braver men than these same Goths and Vandals? Ask their descendants today? And was it not they who conquered Imperial Rome, mistress of the world?"

In this same book the author says:

"It is hardly probable that Oscar in his youth ever seriously thought of ascending the throne. Two elder brothers stood between him and royal honors, and, as time wore on, the eldest was happily married, and to him a son was born, which rendered Oscar's prospects of assuming the purple still more remote."

King Oscar was born in Stockholm, January 21, 1829, and was the third son of the Crown Prince. He succeeded to the throne September 18, 1872, assuming the royal duties

at a mature age, such as not many of the Swedish monarchs ever attained. It can be said truly of him that he used to the utmost his advantages to obtain an uncommonly high degree of mental and intellectual culture. Trained as a naval officer, his wide travels from youth upward in all parts of the world offered him opportunities to develop his remarkable linguistic talents, so that he expressed himself not only in the language of his people, but with equal facility in English, French, German and Italian, and also possessed a fair knowledge of Russian and Spanish. He was a finished classical scholar, having learned Latin as if it were a living tongue. An accomplished orator and poet, he was also the possessor of a very respectable knowledge of scientific and technical matters, while in military, especially naval, matters, he was able to cope with any of his admirals or generals. As a promoter of scientific research he was well known, the expeditions of Nansen and Andree being largely equipped by him. He was a man of education, who, even if he had been born to a private station, would have made a mark in any pursuit of life he had chosen.

Every year a considerable portion of his time was spent in visiting the various cities of the kingdom, and there is scarcely a town where he did not know the leading men by sight.

In the social life of the Swedish capital, the Swedish King was the "One bright, particular star." In society, as in addressing a public meeting, the King was at his best. A brilliant conversationalist, a fluent speaker, a bright cavalier, the politest of gentlemen, he caught a compliment or a witty speech on the instant, and quick as lightning flashed a gracious or mirth-provoking reply. He was the life of every party he adorned with his presence. Slender and graceful in figure, his height (six feet three) caused him to tower above most men, and he generally was the tallest, as well as the central figure in the elegant Salons of Stockholm.

No one became acquainted with His Majesty without clearly seeing that his heart was imbued and his life guided by deep religious convictions. Everything with the King was a matter of conscience, and in everything he looked up to the King of Kings for guidance. The attitude of prayer, of looking and asking for direction from above in all the matters of life, both great and small, was habitual with the King.

The press dispatches, in the mention of his death, say that many of the hymns now in use throughout the churches of Sweden were composed by him.

It will be remembered that when, some years ago, it became necessary that the Deaconesses in Stockholm should have a new house to meet the constantly enlarging needs of their work, the King and Queen virtually provided the grounds and the means necessary to erect the building.

Every Tuesday, when the King was at Stockholm, or anywhere in the vicinity, he gave a general public audience at the royal palace to anybody and everybody who desired to see him. On that day the poorest subject in the realm, the beggar in his rags, even, could meet his King face to face, talk with him, and state his grievance, if he had any. And he could be assured in advance that he would be received courteously, listened to patiently, and dealt with not only justly, but kindly.

Little ceremony attended these audiences. The King's presence was announced by the hoisting of a three-tongued flag over the palace, and all one had to do to procure an audience of His Majesty was to walk up to the palace, enter a waiting room on the first floor and write his name in a book. Then he would be called in his order, ushered into the royal audience room, and allowed to meet the King alone. No third person was present to hear his story.

These audiences usually began at 10 o'clock a. m., and continued until 2 or 3 in the afternoon, or till the last person had been heard, and the King would remain until midnight rather than not receive any one who had come to see him.

In a comparatively short time, the three Scandinavian Lutheran kingdoms have lost two model rulers and set up three new Kings. With the death of Oscar II the crown passes to his son, who rules as Gustaf V; while Frederick VIII reigns in Denmark, and Hakon VII in Norway. For the new Kings and for their subjects we can but hope that the sons may follow in the footsteps of their fathers.

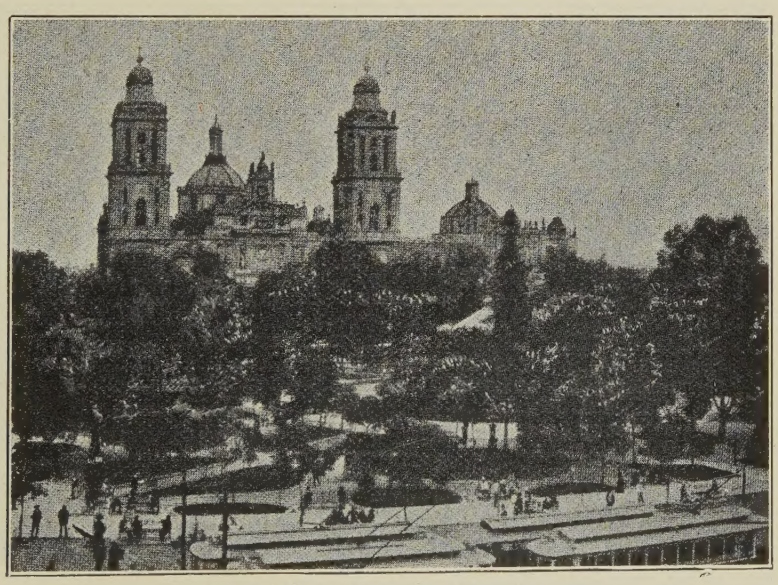
What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly before thy God?

The Cathedrals of Mexico

EVER since Cortez conquered Montezuma Mexico has been a Catholic country. In many places the religion is a strange mixture of paganism and Romish ritual. For instance, in riding through the country we saw in a village a typical shrine adorned with several idols. But while Protestantism is to be found, and the German Lutherans are holding services in some places, Mexico is, and probably will remain, a Catholic land. A Protestant missionary, at one time an instructor in one of the Lutheran colleges in America, whom we met at Vera Cruz, told us that "The largest Protestant audience he had seen in Mexico did not exceed one hundred and fifty persons." And you can see the evidences of Roman Catholic domination. In every direction and in the most unexpected places there are rude crosses, wayside shrines and chapels.

The Inquisition found a home in Mexico. Don Pedro Moya de Contreras was appointed Inquisitor General by a royal order in 1570 with the City of Mexico as his official residence. In this connection it is interesting to read the following: "The first auto de fe [burning of a victim of the Inquisition] in Mexico was in the year 1574, when 'twenty-one pestilent Lutherans' were burned to death, after which there was almost an annual feast of fire for these teachers of Christianity (?) and brotherly love." In May, 1820, the Inquisition was suppressed in Mexico.

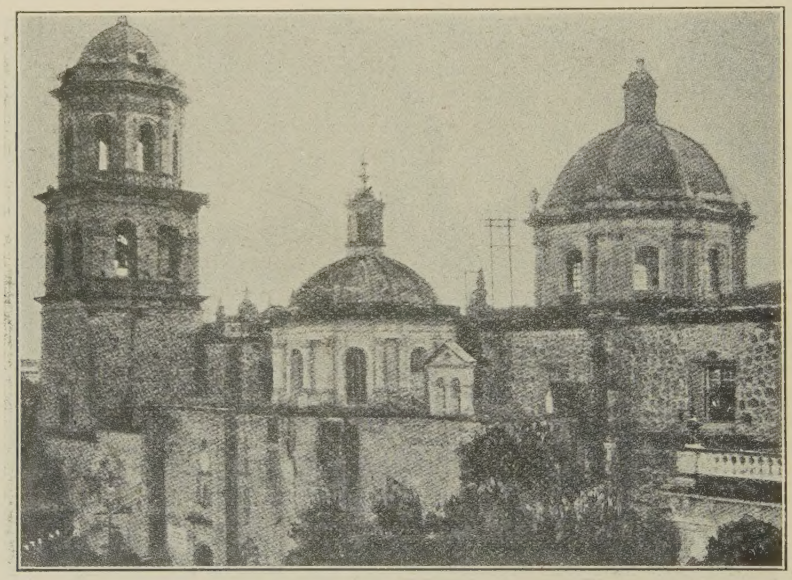
One of the greatest features in Mexico are her cathedrals. They are very numerous. Many of them are closely identified with the great historical events that have occurred since 1519. For three centuries there was incessant building, and these old cathedrals of Spanish architecture, showing the influence of the Moors, are of amazing magnificence. The most notable are Mexico City's Cathedral, said to be "the greatest church edifice of the whole Western hemisphere," the Church at Guadalupe, "the holiest shrine of all Mexico," and the Cathedral of Puebla, the greatest Church of "the city of the angels."



MEXICO CITY'S CATHEDRAL ON THE ZOCALO (MAIN PLAZA).

The magnificent Cathedral of the City of Mexico fronts on the Zocalo, and faces south. The high altar of the Aztecs once ran with the blood of human sacrifices on the very spot where today the descendants of Montezuma's race worship, paying homage to the Virgin. It was Sunday morning when we entered this imposing church. It was our introduction to the religious services of Mexico. It made a profound impression on us. In the dazzling pomp of its ceremonial service there is a subtile appeal to the imagination and sensibilities, and that wonderful respect the Catholic exhibits toward the material representations of

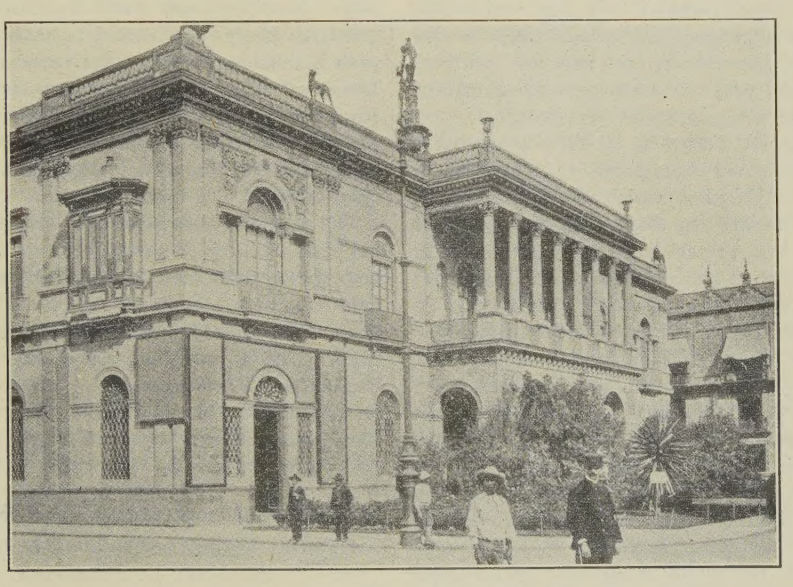
the objects of worship powerfully affect the rude, the ignorant, and the superstitious, and the cultured and refined are not exempt from its pervasive influence. Kneeling on the bare floor before us was a great motley throng of devout and reverent worshippers. As one congregation passed out another entered. The vast building was filled with worshippers. Nowhere in America have we seen anything like it—not in Cardinal Gibbons' own city of Baltimore, nor in Notre Dame in Indiana, nor in St. Patrick's in New York; only in the Tabernacle at Salt Lake among the Mormons have we seen anything that in our judgment could compare with what we here saw, and never before had we understood Martin Luther's herculean work when he fought for an open Bible and freedom with all the weapons God had given him.



OLD CHURCH, GUADALAJARA, MEXICO.

To the initiative of Philip, the gloomy religious zealot of Spain, this Cathedral is due. Its erection was commenced in 1573. The first service was held in 1626. It was dedicated December 22, 1657. The walls are of stone. There is a façade that is magnificent. The arches are imposing, and the spandrels indicate their strength. About the architecture there is the simplicity and strength of the Doric and characteristic features of the Gothic, yet we think the whole effect is Byzantian. The church is 426 feet long and 177 feet wide. From the tiled floor to the roof is 179 feet. The walls are of a rose tint. Notwithstanding the labor was donated and much of the material, the cost of the walls alone was $2,000,000 and that of the Cathedral is placed at over $3,000,000. It has a fine dome, and two symmetrical open towers over 200 feet high. Its bells are as musical as chimes can be, and one of them is twenty feet from fastenings to tongue. The interior is in the form of a Greek cross. It is divided into five naves. On either side of the main nave are wide chapels, and there are thirteen of these, elaborately adorned and enclosed by gates. The choir is a mass of elaborate carvings. Close to the choir is a magnificent altar approached by seven steps. The railings of the choir and the balustrade of the grand altar are very artistic. The walls are clothed with numerous old pictures of different degrees of merit in rich Spanish frames. Except for the services there was an atmosphere of cold simplicity. What a venerable old Cathedral it is, when we remember that its cornerstone was laid thirty-four years prior to the building of the old tower at Jamestown, and nineteen years after its dedication the church represented by the picturesque ruined tower at Jamestown was destroyed in Bacon's rebellion. We are sorry to learn that the recent earthquake shocks in Mexico have caused a wide crack to extend through the entire length of this ancient temple.

It was Sunday when we visited the shrine of Guadalupe. We rode out from the city in a street car, which came to a standstill near the front of the Cathedral. The general view of the village was similar in effect to that of Taos architecture. The scene on the street in front of the Cathedral was that of a carnival in the full sense of the word. We had heard of this gay festival observed in Roman Catholic countries, immediately preceding Lent. Here it was like a gay revel. There were booths in full blast and fakirs selling their goods; it was just like a mammoth circus market, and the dense, heterogeneous elements of the crowd seemed like a transferred Bowery.



PLAZUELA DE GUARDIOLA, MEXICO CITY.

Pilgrims and citizens, dogs, children, and vehicles mingled in one confused mass. Yet it was not metropolitan, it was provincial.

We disentangled ourselves from the gay and festive crowd. We hurried along to the Chapel of the Well. We drank of its miraculous waters without any bad effects following our indulgence. We climbed the great, long stairway of broad well-worn stone steps lined with weary worshippers and idle loungers. The panorama grows wider and before you is spread a scene of magnificent beauty. We saw the curious stone sails of Guadalupe erected by some dire distressed sailors in a tempest driven ship as a thankful memorial to the protection vouchsafed by the Virgin. We entered a quaint old cemetery where lies buried the famous General Santa Anna. We saw a funeral cortege enter this place where the weary are at rest. We entered the most famous shrine of all Mexico. The audience was very large. The priest, who was preaching, was earnest and eloquent—a better speaker than most of the Episcopalian rectors we have heard in the United States.

Once inside the basilica there is bewildering sense of gorgeous magnificence and a glorious harmony of colors. It was here that the plain zarape of Juan Diego, on December 12, 1531, was converted by the Virgin into a beautiful tilma bearing her image, and whose colors are bright and fresh after the lapse of nearly four centuries. Possibly the art of retouching is not unknown to its custodians. It is preserved in a frame of pure gold. It is hung over the high altar. At the door on a table were exposed for sale copies of the picture in all sizes. Everywhere we went in Mexico, in appropriate and in inappropriate places, we saw the picture of the Virgin of Guadalupe. In the cheerless hut of the basket vender at Mitla, in the Gubernatorial Palace at Guadalajara, in the hotel at Vera Cruz, above the pallet in the forlorn hut of the solitary Indian upon the lonely mountain of Xochicalco, we saw this image of the Virgin of Guadalupe.

Of all the sumptuous church fixtures throughout Mexico the rail and altar of this

idolized church are the most costly and splendid. The solid silver rail of the snow white altar is said to weigh twenty-six tons, and a princely amount together with an elegant balustrade has been offered for it and rejected. The diadem that crowns the whole cost without the gems—rubies, diamonds and sapphires —$30,000 alone. It is here, too, at a little altar you can see rude daubs of pictures representing miracles performed through the offices of the Virgin. They are pious mementoes of people raised from beds of sickness, travelers saved from brigands, a child saved from fire, a wife escaped from a railroad wreck, and every imaginable ailment and deliverance credulity could conceive. It was really pitiable. But pilgrimages have been made to this shrine for generations, and they will continue to come and pray and look upon the glories of this temple for generations yet to come.

The massive Cathedral of Puebla has but a single equal, and that is the great basilica in the City of Mexico, which it rivals. Indeed we are inclined to regard it as the finer church. We prefer it to the Cathedral at Guadalajara, or Santo Domingo at Oaxaca.

We walked from our hotel through the arcade to the plaza. To the south through the luxurious foliage of palm and bush and tree we caught a glimpse of the brownish gray walls of the beautiful Cathedral. It stands on a stone terrace surrounded by an iron fence. The building is 323 feet long and 101 feet wide. Inside, from pavement to the top of its arched ceiling, the height is about 90 feet. The Cathedral faces the west. At each corner of the west front are great, solid square towers. Between these towers are the three main doorways. The carving and details of the façade are simple, but ornate. The whole effect is that of the Saracen influence on a modified Doric. The exterior effect is very pleasing, and standing clear and alone it is a most imposing edifice.

On entering the great stone choir with its handsome wrought iron railing is seen in the center of the nave. The organ is handsomely carved, and stands where its soft, mellow tones can fill the great spaces, and its faintest aeolian can whisper music to the farthest corners of the audience room. The altar is a rare piece of work of exquisite design and intricate detail. The tracery and scroll work are excellent, and the whole is a picture of fascinating beauty. Onyx and marble in profusion are to be found in the building. There are richly carved vestment chests, and handsome vestments. In the sacristy are eight or ten large pieces of rare old tapestries of Flemish make presented by Charles V.

While we were in the Cathedral one of the great bells in the north tower began to ring, and monks and choir boys came trotting in, and took their places in the choir. With our friend, the Colonel, we took a seat on a very rickety bench standing in an alcove. Soon the soft, delicate tones of the organ were heard and then the cadences of the singers chanting in well-modulated voices the Gregorian music stole through the recesses of nave and transept and rose to the architrave and were lost in mystery. Nowhere, not even by the excellent Lutheran choir in Pittsburgh, have we heard such rendition of the old Gregorian chants. Long will the memory of that clear, sweet tenor voice remain with us. We remained through the entire service. There was something uplifting and satisfying in that tranquil old Cathedral and its music.

The doors of these churches are open every day and all day. Through them, constantly and unmolested, saint and sinner pass in and out. On these bare floors Aztec and Spaniard, Indian and Hidalgo, young and old and infirm, peon, peasant and millionaire kneel without distinction. Reverence and veneration were to be noted everywhere, teaching Protestants a much needed lesson of honor for the sanctuary and its appointments.

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"One-Anothers" of the Bible

Scriptural Suggestions as to Our Neighbors.

By Mary D. Schaeffer.

Ye shall not oppress one another (Lev. 25:14)
Love one another (John 15:17).
Be kindly affectioned one to another (Rom 12:10).
Preferring one another (Rom. 12:10).
Judge not one another (Rom. 14:13).
Bear ye one another's burdens (Gal. 6:2).
Forbearing one another (Eph. 4:2).
Be ye kind one to another (Eph. 4:32).
Be ye tenderhearted one to another (Eph. 4:32).
Forgiving one another (Eph. 4:32).
Comfort one another (1 Thess. 4:18).
Speak not evil one of another (James 4:11).
Pray one for another (James 5:16).
Exhort one another (Heb. 3:13).
Use hospitality one to another (1 Pet. 1:9).
Having compassion one of another (1 Pet. 3:8).

—S. S. Times.

The Problems of the Luther League

Summary of Address by Rev. C. Armand Miller, D.D., at the Luther Day Celebration of the Luther League of New York City

OUR being here this evening on the 424th anniversary of the birthday of Martin Luther is but another illustration of the permanent influence which that great man has exercised upon the world, an influence which has nowhere been so forcibly or beautifully expressed as in that wonderful sentence of Dr. Krauth: "Four potentates ruled the mind of Europe in the Reformation—The Emperor, Erasmus, the Pope and Luther. The Pope wanes, Erasmus is little, the Emperor is nothing, but Luther abides as a power for all time. His image casts itself upon the current of ages as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immutably upon the changing." Luther's birthday is an appropriate time for a meeting of the Luther League, which is based fundamentally and has its right of existence founded upon the principles of the Reformation. Some of those principles directly account for such a movement as ours. The principle of individual judgment; of the duty of every Christian to study the Word of God; the doctrine of the Church which recognizes the membership of every individual Christian; the recognition of the authority of the individual conscience, with the consequent recognition of the duty of education which grew out of this; the doctrine of the universal priesthood; the announcement of the two great underlying thoughts of Luther's treatise on the freedom of the Christian man—first, "A Christian through faith is a most free lord over all things and subject to no one"; second, "A Christian through love is a ministering servant to all and subject to every one." These principles, involving responsibility for the lay members of the Church, and the utilization of the activities of laymen in the Church, furnish the inherent reason for the Luther League movement of our day, the movement which has as its central thought the development and employment of the energies of the lay members of our churches.

The theme for our meditation this evening is the problem of the Luther League, and first of all we have cause for thankfulness that some of the problems which the Luther League has had to face in the past are no longer problems for us. Ours is not the problem whether the Luther League has a right to live. It has demonstrated its right not only in the increased activities in the various congregations, but in the marked extension of the Church in our community has the influence of the Luther League been manifested. It is not a mere coincidence that the period of most rapid growth of our Church in and around New York City coincides with the lifetime of the Luther League. However impossible it may be in particular cases to demonstrate the direct relation of the Luther League to the organization of specific congregations, no one doubts that the activity and interest of our young people, awakened largely through this movement, is responsible in great measure for the striking fact that in the last ten years fifty congregations in and near New York City have been added to the eighty congregations which existed at the beginning of that period, and which represented all that had been accomplished in the preceding history of two hundred and forty years.

Another problem which the Luther League had to face at its organization has long since been solved. Then men questioned the conservative tendency of our young people. Many seriously feared that the Luther League would prove too radical; that the young people would seek to break loose from the guidance of pastors and would choose lines of activity at variance with the method and the spirit of our Church. The history of the Luther League has laid at rest all such anxieties. True to the spirit of the Church, it has shown nowhere a radical tendency. In the local Leagues, in the State organizations and in the National League our young people have taken a firm, confessional, conservative position, and there is no movement, no organization of any sort in the Church today, which is more unequivocally loyal to our historical spirit and usages than the Luther League. We may with the more courage, then, approach the problems that are yet unsolved, with the hope that they too may some day be numbered among the problems that have been solved. Our great problem is the developing of the activity of the lay members of the Church. The Luther League must first of all be an energizing force to the congregation with which it is connected. It must find the way to be the pastor's assistant, to aid

in carrying out the work that needs to be done in its own environment. The Luther League is to raise the standard of loyalty to pastor and to Church. In this work it must look first to what was one of the chief objects in its organization—the fastening of the newly confirmed to the Church by its provision of friendly fellowship, by surrounding those who have just entered into the full communion of the Church with church-loving associations, by seeking to make them feel at home, find their friends among the young people of the Church, and discover their interest in the various phases of the Church's work. The League must seek to hold them to the congregation, but that is not all. It has a vast work to do in seeking out those who have become indifferent, those who are forgetting or have forgotten the vows of their confirmation, those who are negligent of Christian duty; and this is a more difficult task. The Luther League must occupy itself with the problem of setting to work its members, and of discovering and rendering active the latent powers of the congregation. Some years ago there was published in the *Lutheran Quarterly* a valuable article by Dr. L. A. Gotwald, of Wittenberg Theological Seminary, entitled "Unutilized Forces in Our Churches." The League that is to be the pastor's assistant must recognize the existence of these unutilized forces and must seek to make them useful, for this is the pastor's most difficult problem. In the paper already referred to, the following method is suggested and may well serve as a program for the efforts of the League: First, we must study the individuals and their talents. Dr. Gotwald gives the following list of the talents we may expect to find among our members: "One member has the talent of song or music; another of special social influence; another has the ability to lead the church to edification in public prayer; another the talent of scholarship and education; another the talent of fluency and effectiveness in public address; another possesses wealth; another, like Dorcas, has skill in needlework and can make garments; another has financial talent and can safely and judiciously manage the moneyed interests of the church; another has attractive social qualities; another has talent especially fitting him for the ministry; another is adapted to be a teacher in the Sunday school; another to lead a Bible class; another to conduct a devotional meeting; another to labor among the young; another to solicit funds for benevolent objects; another to do evangelistic work; another to canvass for subscribers to the church periodicals; another to distribute tracts; another to stand at the church door, and smile, and shake hands, and welcome strangers; another to act as usher. Thus is there the greatest conceivable variety of individual gifts in the membership of a church, and hence the largest conceivable variety, also, of possible usefulness, by the earnest and united exercise of these gifts, each one simply using his own special gift, and faithfully doing the single special work which, in the bestowal upon him of his gift, God has specially fitted him and called him to do." Second, by personal endeavor, by repeated and persistent effort, by the solicitations of friendship, and by the appeals of duty, we must get those who are endowed with these talents to use them in the service of Christ and the Church. "We must put our members to work. We must, in some way, get them to use the gifts with which God has endowed them. It is said that when Oliver Cromwell visited Yorkminster Cathedral, in England, he saw standing, on high pedestals, up above the altar, twelve silver statues of the twelve apostles. 'Who are those fellows up there?' he rather irreverently asked. 'Silver statues,' was the answer, 'of the holy apostles.' 'Take them down,' was his command, 'and melt them into coin, and let them go about doing good.' So with the statuary Christians in our churches." Still another task that must be recognized, and to which our strongest efforts must be directed, is that of training workers. As Mr. Moody said, "Far better than doing the work of ten men is it to set ten men to work." We are too ready to call upon our most active and already burdened leaders and workers to do the new work. We must set ourselves to employ those who have not yet shown their abilities for the new task. The League has not failed to direct its attention to this phase of service. Many of those who are now in our Church councils, teaching in our Sunday schools, active in our congregations, acquired their taste for church work and received valuable training under the influences of the League; but we must never lose sight of the imperative necessity for continually training new workers to relieve the old and overburdened ones, and to increase by so much the utilized forces of the Church. Let us leave our experienced leaders free for the tasks which demand experience

(*Continued on page* 20.)

When the Deaconess Came to St. Paul's

BY MRS. E. C. CRONK

THE soul of the Rev. Samuel Drayton Barrows was heavy within him as he sat in his study on Monday morning.

St. Paul's congregation had grown, under his ministry, from a struggling little mission to an influential congregation, yet, this morning, he thought, with a sort of wistful longing, of the days of struggle with the little band, which had begun the work at St. Paul's.

The struggle had been hard, but it had brought the strugglers very close together, and there was so much depending on each one there was little time for fault-finding and discontent. Viewed through the softening light of the intervening years a rosy halo rested around those early days.

Without the mellowing light of distance, the un-haloed present weighed down upon him.

Of course the work was growing, but it was not growing as it had grown in those early days. The strong ties which had held the people together seemed loosening. There was a restless discontent. The congregation recognized it too.

"It is the debt that is crushing the life out of the congregation," said Colonel Williams. "I told them it was too heavy in the first place." But Dr. Barrows knew the debt was getting smaller each year and the congregation larger.

"The trouble is that there is not enough sociability in the church," claimed Mrs. Sparks. "Things have just been getting colder and colder until it is like a refrigerator.

"And it is not going to warm up any until Dr. Barrows lets us have a festival or bazaar or something," said Ethel Vollers. "The Luther League would wake up in a minute if he would let us have something like that, and we could pay off the debt, too."

"That's so," said Clara Miller. "Look at the Park Street Baptist Church. They made $600 at their bazaar last week.

"In one way I do not like that sort of thing any better than Dr. Barrows does. It is unscriptural, and I know what he says about us sighing to be like the nations around us, but it does seem like the nations around are prospering and paying debts while they enjoy their oysters and ice cream, and we are having a very small amount of prosperity and no ice cream and oysters.

"It does seem to me that it is a very efficacious way of waking things up, and getting people interested, and paying debts, all at the same time. I must confess I do not see any harm in it.

"I suppose it does not come within the Scriptural way of supporting the church that Dr. Barrows has so much to say about, but neither is there any Scriptural receipt for the way this church is freezing up."

"In my opinion," said little Mrs. Christiansen, "Dr. Barrows is right about it. Those things do more harm than good in the end. I live right next to the parsonage of the Park Street Baptist Church and Mrs. Jenkins told me that things had gotten so that they could not even pay Mr. Jenkins' salary without having something of the sort to raise money, and that they never had one that did not end in some sort of trouble."

"Well," said Mrs. Sparks, "we need something. I know that much. Of course the debt is not really so much of a burden. What I was after was to get some life into things in some way."

Small wonder that the soul of the Rev. Samuel Drayton Barrows was heavy within him as he sat in his study on this Monday morning. He knew better than any one else of the listnessness and indifference of the congregation. He knew better than any one else of the work that was not being done and that was so much needed.

He knew of the new families that had moved to the city, upon whose card receivers rested in accusing loneliness the cards of Rev. and Mrs. Samuel Drayton Barrows. He knew of children who should be in St. Paul's Sunday school every Sunday afternoon instead of in Howell's Park. He knew also that there were only seven days in each week and that no amount of work would bring with it an extra day in which it was to be done. If only St. Paul's could employ a deaconess!

He was tired out, he was worn out, he was discouraged. His head bent lower and lower

over the desk. He did not know how the work was to be done and because he did not know he lifted up his heart in prayer to God, who did know, and who was ready to shed light on the path in which his under shepherd was to lead the flock of St. Paul's. The light came sooner than the petitioner expected it.

Chapter II.

The Rev. Samuel Drayton Barrows sat in his study on Tuesday morning, looking over the papers and magazines that had accumulated there.

As he read a paragraph in one of the reviews, he stopped suddenly and directed a look of amazed inquiry at a certain spot on his study wall which had borne his scrutiny for five years, when anything puzzled him.

Then he bent his head a little lower and reread the paragraph. A light began to dawn in his soul and to manifest itself in his face.

"It can be done in St. Paul's!" he said. "It ought to be done in St. Paul's far better than in Korea. I see where our deaconess is to come from."

When the Luther League met on Sunday evening every Leaguer, old and young, was present. Dr. Barrows had asked that the usual program be dispensed with and that he be allowed to substitute another program. His simple request had surrounded the meeting with an air of mystery that was most inviting. After the usual opening service there was a hush of expectancy over the house. There was no need for Dr. Barrows to ask for silence or attention as he arose to speak.

"It is not without sufficient reason that I have asked your president to dispense with the usual program tonight, that I might have the opportunity of speaking to you. I have a confession to make. I have been blind. I fear I have been stupid. We have all realized that the condition of our church work is not what it should be. We have all realized that our League has not been as active as it should be, but, perhaps, none of us have been able to see just what the trouble is.

"For five years this League has come to me asking and I have turned you away empty handed. I have felt that the flesh was crying out for the things of the world, but now I believe that, deeper than the outward seeming, the soul was crying out for God in longing to serve Him even though it knew not the way.

"I have been slow to understand, but I believe light has come. We have all felt that our church has not been prospering as it should. No one has been more conscious of this than have I. Many reasons have been assigned for our lack of prosperity. Down in our hearts we know that it is not the debt that weighs us down. It is not the debt that keeps us from visiting the poor and needy. It is not the debt that keeps us from gathering children into the Sunday school. It is not the debt that keeps us from bringing souls to Christ.

"For years I have known that one of the greatest needs of our congregation was a deaconess. Now I am convinced that we must have one if the work is to go forward. We have been afraid that we could not support a deaconess, but a message from Korea has brought light to me. Listen!

"'A remarkable offering was made some months ago in North Korea by a congregation of Christians. Having given what they could in money, they still longed to do more to spread the news of Christ. The pastor made a call for men and women to volunteer time as well as money to spread the gospel among those of their countrymen who knew it not. Each gave a definite number of days or hours, and before the meeting closed two years of time had been voluntarily offered. The news spread around the district and soon 2,200 days of voluntary service were promised.

"'Several months have passed and a wonderful work has been done, and now, within the last fortnight, we hear that 2,000 souls have been added to the church and the work is still going on.'

"Does the light come to you? Do you see how we can have a deaconess? Do you realize, as you hear of this band of workers going forth in North Korea, the possibilities bound up in this League? Yea, verily, bound up.

"'The discontent of St. Paul's is the discontent of a mission unfulfilled. For, as the Father sent the Son, even so hath He sent His Church to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty, to the captive and the opening of the prison to them that are bound . . . to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.'

"I have been blind. This League has protested against idleness in the Lord's vineyard. I have closed the doors into which they would enter without opening others. The fault is

mine, for I should have been the leader. By the help of God I will in the future lead and direct you into such active service for the Master that discontent shall flee before us. Is a thing possible in Korea and impossible in America? I think not. I think the deaconess of St. Paul's is to be a composite character, combining all the virtues and talents of our League and, in time, of our congregation.

"Now I open the doors of service wide and I beseech you to enter it. How many days or hours of your time will you volunteer as did the Korean Christians for special service unto the Lord?

"Surely the members of this League can give the time of at least one person. I will plan and map out the work and you can submit reports to me.

"There are lonely hearts waiting for the cheer it is yours to give. There are dark days waiting for the sunlight you might bring to them. There are souls bound to whom you might proclaim liberty. There is beauty you could give for ashes and garments of praise for the spirit of heaviness. There are strangers of our faith who do not even know where St. Paul's Church is. You have consecrated your entire lives to the Lord, but can you not take some time from your regular daily duties and give it to special service?

"Korea has given the example. Let St. Paul's follow such a leading. Then, indeed, will we have a festival. A festival that is Scriptural in every particular. A festival of rejoicing, of gathering in of sheaves, of gathering in of souls, and discontent will find no lodging in St. Paul's."

—❧—

An Active Leaguer

John H. Early, who, on September 5, was chosen president of the local League of St. James' Lutheran Church, Reading, Pa., and five weeks later, on October 10, was elected president of the District Luther League of Berks County, is well known to Luther Leaguers, as he has been a familiar figure at the conventions of his State and the National League since its inception. His father, the Rev. J. W. Early, is one of the senior members of the Ministerium of Pennsylvania, having been in continuous membership since his ordination in June, 1860.

The subject of this sketch was born in Uniontown, Pillow P. O., Dauphin County, November 26, 1871. He attended the public schools of his native State and the Millersville State Normal School. Upon completing his school training he entered a printing office, where he served the prescribed apprenticeship of four years. Shortly after finishing his trade he was transferred from the composing room to the reportorial staff of the paper on which he was employed, and then began the journalistic career in which he has met with marked success.

Removing to Reading from Philadelphia in

JOHN H. EARLY.

1892, he became a member of the staff of the *Herald*, then a morning publication. Here he remained four years, when he transferred his energies to the Reading *Times*, where he is at present filling the post of associate editor. He is a clear thinker, a ready writer and has acquired a useful fund of information which holds him in good stead in his chosen profession.

Amid his many exacting duties Mr. Early has found time for much special writing, and is a regular contributor to metropolitan newspapers and magazines. From childhood he has shown a keen interest in the Church and its activities, and when the Luther League movement was inaugurated, it was but natural that he should be found among its staunchest friends.

Luther League Topics

4th Sunday After Epiph. February 2, 1908.

Private Bible Study: Devotional

Psalm 119:97-104.

Review of Topic by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What kind of a Book is the Bible? (Answer on the basis of the "Bible Readings" for the week). What are the advantages of devotional Bible study? Why can no one be a useful, living Christian without much devotional Bible study? Method of devotional Bible study?

Lessons for our own lives: 1. Have we mastered the first point in the devotional use of the Bible? That point is, the formation of an inflexible habit of *daily* giving some time to our Bibles. Is it a fixed principle in your life that no day must pass without Bible reading and study? Have you so determined this purpose that you will give up something else, one of your daily meals, for instance, if necessary, to get time for your Bible? Is it settled, for you, that you will not let anything whatever push out the Bible, for a single day? If this is not so, you have not won the first stronghold in the battle, and are sure of defeat at the other critical points.

2. Have you learned to make the right use of the time, fifteen minutes, let us say, as a minimum, which belongs every day to the Bible? Do we use the Book merely as a certain task, a stint which we have set ourselves, and which, with grim determination, but without pleasure or conscious profit, we get through? Then we are failing in another vital point. It is not a question of a certain number of verses or pages. It is a question of entering in, with spiritual apprehension, to take out of each day's portion the food, the treasure, that belongs to each of us. To read hastily a set measure of words, and then to be unable to remember a thing we have read, was not what the Psalmist meant when he exclaimed, "O how I love thy law!" Before you open the Book pray, ask, with sincere earnestness, that God will "open your eyes that you may behold wondrous things out of His law." (Ps. cxix:18.) Then read a single verse or a sentence. Pause, think over what you have read. Meditate and ask yourself the question what these words mean for you. It is a message for your soul that God is giving. Take time to ponder. Is it an expression of God's love for you, or an expression of His will for you, or a promise for your faith to grasp, or an indication of His way of dealing with His children? Whatever it is, after you have meditated, turn your thoughts into prayer, prayer based on the Word you have studied. Speak to Him your thanks for His love, or your request for strength to do His will, or for faith to seize and claim His promise, or pour out your soul in wonder and praise for His wonderful works to the children of men. Now take up another verse or sentence, and treat it in the same way. That is the simplest and perhaps the sweetest form of devotional Bible study. That makes your Bible hour an hour of communion with God, of dialogue, in which God first speaks to you and you respond to Him. Go forth now to the day's duties and put into life the lessons you have learned in the secret place with Him. It will be a different day for the start it has had.

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5th Sunday After Epiph. February 9, 1908.

Private Bible Study: Practical

II Tim. 3:14-17.

Review of Topic by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is the difference in aim between this and the devotional Bible study? What is the difference in method? Why is this kind of Bible study necessary? What can we do to bring about an increase of Bible knowledge?

Lessons for our own lives: 1. We need not only the devotional study of the Word, in which we seek primarily for warmth of heart, for inspiration of faith and love, but we need what is suggested in this topic, the study of the Bible for the increase of knowledge, both of the Book itself and of its instructive contents. The two do not exclude each other. All devotional Bible study brings more knowledge with it; all doctrinal Bible study edifies, builds up the life. Yet there is a difference of primary aim, and a corresponding difference of method, and if either is neglected there is a more or less one-sided, incomplete development of the Christian character and life. With the fervent spirit we must also have the instructed mind. For this knowledge of the truth our Sunday Schools, our catechetical instruction, our Luther League Topics, are large-

The Luther League Topics, complete lessons (of which the above are outlnes and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

ly intended. But, especially for the children, more is needed. In the opinion of many of our most thoughtful men, the salvation of the country, as well as of the Church, depends upon our obtaining, for the systematic instruction of our children, on weekdays, in their own churches, some hours of the time now given in the schools to education. Then we and other Christians can build up our young people on a foundation of Biblical knowledge which it is at present impossible for us to give.

2. In our study of the Bible for knowledge and truth we may often profitably use the topical method. You wish to know what the Bible teaches about Baptism, for instance. First, with the aid of a Concordance, or Bible index, collect all the passages that refer to Baptism. Examine, carefully and thoughtfully, each passage. Arrange the passages as their contents seem to suggest, and analyze their consecutive teaching. See, for instance, what questions they answer. What is Baptism? What is the need of Baptism? What is the benefit of Baptism? What is necessary on our part, that we may receive the benefit of Baptism? and the like. Write out, in your own words, the answer that the passages, arranged under such headings, offer you. Then you will have made for yourself a study of the Bible doctrine on that subject. Of course, the same method may be applied to any topic or subject treated in the Scriptures.

Another method of doctrinal study is to take some doctrinal statement—for instance, the Apostles' Creed—and separating it into phrases, find, with your Concordance, texts that furnish the scriptural proof, even in the very words of the familiar confession. Or test the scripturalness of a hymn in the same way.

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Septuagesima Sunday. February 16, 1908.

Private Bible Study: Practical

Acts 17:10-12.

Review of Topic by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What do you understand by practical Bible Study? How shall we form the habit of daily searching of the Word? What is the relation of Bible Study to the practical life?

Lessons for our own lives: 1. It is impossible to separate our intellectual and spiritual life from our daily conduct. That may be possible in some religions, but it contradicts the very idea of a Protestant Christianity. If our religion does not form character and control behavior, we delude ourselves when we suppose that we have any religion. Hence, all Bible study, in so far as it nourishes devotion and imparts knowledge and faith, is and must be directly practical. Our topic for this lesson directs our attention specifically to the study of the Word for the purpose of learning its teachings which directly apply to our ordinary life.

2. In the study of St. Paul's Epistles, for instance, we learn a great practical lesson from their very form. In many of them we find a clear line of division, on one side of which, from the beginning of the Epistle, are doctrinal truths, set forth, defended, illustrated, enforced. On the other side of that line we find practical duties enjoined. Here is a great lesson, namely, that conduct must rest on truth; that doctrine lies behind practice; that what one does depends on what one believes. No duty is enjoined in the Scriptures that does not have behind it the sanction and authority of a great truth, a doctrine, as we call it.

3. If you want to know how to act in some important decision of your life, and study your Bible with reference to the particular question which demands to be decided, that would be very practical Bible study. Or, more generally, a course of study, in which you take up moral questions, with a view to the forming of correct principles for the guidance of your own life. The study of the Ten Commandments, applying its lessons to your own behavior, putting into practice, as you learn or re-examine the law of God, is practical study. Or take up one of the Epistles and ask the questions, What has this Epistle to say in reference to Christian duties toward God; toward my fellow man, in the State, in the Church, in the family; toward myself? Write down and classify the answers that you get. Without much use of the pen we can hardly call the results of our attention to the Bible by the name of *study*, for we shall find that we do not get what we have learned before our minds at the same time, nor in a way in which we can compare and examine it, nor will it be available for review and thorough storing in the memory.

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Sexagesima Sunday. February 23, 1908.

Denial of Self

Matt. 16:24-27.

Review of Topic by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is the essence of "self denial"? What

is the motive for self denial? What sort of men does a religion demanding self denial attract and produce? Give illustrations of self denial, not only from the Scriptures, but as suggested in our own daily lives.

Lessons for our own lives: 1. Let us beware of thinking of "self denial" as if it meant this or that act which is against our wishes. True self denial is not doing something unpleasant, but it is denial of self, it is the refusal to allow that self has a right to dictate or control our actions, it is the renunciation of self in favor of God in Christ. It is much more important than a mere question of behavior in one or in a thousand circumstances. It is a question of supremacy. It goes right back to the First Commandment. It is the question, Who is your God? Whom do you love and fear and obey above all? If self has the place of kingship in your life, self is your idol, and you are the basest of idolaters. What Christ demands is the denial of self, the enthronement of God. This goes to the root. Instead of being a matter of certain "self denials," such as fasting, giving up some pleasures for forty days, contributing for the Church and doing without some desired object in order to be able to contribute, we are called upon to make Jesus King in our hearts, to accept His will, not our own wills, to subjugate selfish desire, selfishness in the soul. "Self denial" is easy compared with denial of self.

2. Of course, denial of self, if it exist, is shown in such acts as are usually in our minds when we speak of "self denial." Fasting, abstinence from amusements, from food and drink, spending money on missions instead of on pleasures, may be and often are true expressions of the denial of self. But they may be intended as substitutes for denial of self. We may make the mistake of supposing that such things as these are all that are asked for, that they meet the demand. On the contrary, they are of beauty and value and acceptance solely when they spring from the consecrated, surrendered heart. If they are offered in the place of that surrendered heart, of the will submitted to God, of the self denied, then the Lord's words to Israel (Isa. i, 13) will belong to us.

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"Strive not to banish pain and doubt,
In pleasure's noisy din;
The peace thou seekest for without
Is only found within."

—Cary.

The Problems of the Luther League

(*Continued from page* 14.)

and wisdom, and let us develop new helpers to take upon their shoulders all the burdens that may safely be placed there.

Once more, let the Luther League recognize its share in solving the problem of aiding in the preaching of the Word. Not that our Leaguers are to undertake to do what belongs to our preachers, but that they have much to do in helping to fill the pews of the churches, so that the message of the preacher may be heard. Among the primary objects of each League this should stand clear, to develop in the members of the League a sense of sacred responsibility for attending the services of the Church, and alongside of that a sacred responsibility for using every influence to induce others to attend. Closely connected with this thought is the already much emphasized aim of the League to secure the circulation and the reading of our Church's literature. The Luther League may profitably act on a suggestion of Dr. Wenner in a recent paper, in which he proposes that each child at his confirmation should receive as gifts Lutheran books to form the nucleus of his Christian library. Let the Luther League encourage the giving of some of our interesting and valuable books for birthday presents, for Christmas presents, and on other occasions. Let them talk of what they read and interest others in the reading of the same books. Let them recognize the fact that the Luther League is essentially, in all its methods and activities, an Inner Mission Society, and let them not forget that the chief object of all inner mission activity is to bring the Word of God to bear upon the hearts and the lives of the people. —❦—

Book Reviews

LUTHER'S WORKS, CHRISTIAN EDUCATION; LENKER.

Before this volume had reached our Review Table we had heard of it from a number of our pastors, whose praise of this stout and substantial volume we are quite willing to second. It contains Luther's Small and Large Catechisms, and the best catechetical writings of Luther. The paper is good. The type is large. The book is not a padded volume. It is made up of good, honest pages easily read. The buyer will not get bulk and reams of margin for his money. The dedication to parents, teachers, Sunday schools, young peoples' societies and pastors is very appropriate; and we heartily recommend this volume as worthy a place in any Lutheran library.

Our Secretary's Activity

THE year has been crowded with work. The days and the hours have seemed too few for the demands upon the General Secretary. It has been my busy year.

Since July work has been done in Minnesota, Iowa, Illinois, Indiana, New York, Pennsylvania, North and South Dakota, and in other States. Excellent district conventions have been attended in Indiana, Illinois, Pennsylvania, North Dakota, Connecticut. Among the rallies attended were those in Canada, Massachusetts, New York, Pennsylvania, Ohio, Indiana, Illinois and South Dakota. The State Luther League conventions attended were New Jersey, New York, Minnesota, Indiana, Illinois and Iowa. There was much interest manifested, and there was much encouragement in the work of the Luther League. Much improvement was observed in the work of the conventions of the State Leagues visited. There was the elimination of a great deal of unnecessary business, the programs were not over-crowded, and the general efficiency of officers and committees were points of gain over previous years. The New York and Illinois State Luther League work was especially strong; and at all the State conventions we attended it was gratifying to observe the disposition to confine the work to the legitimate sphere of the Luther League, and also to co-ordinate the State to the national lines of League work. One of the things we wish to mention that was noted at State and district conventions, and at the rallies, was the growth and development of an active, intelligent body of young laymen in the Church. Much of what we saw at these Luther League meetings this year would have been practically impossible prior to October, 1895. We believe the State League work of Indiana, Iowa and Minnesota to be on a more solid basis than at any previous time, and great credit is due those whose faithful work has made these State Leagues so substantial.

Beside these there have been various other meetings and duties engaging the attention of the General Secretary. As a result of his observations he wishes to emphasize the fact that in the local society is the proper place for specific and special work. In the nature of the case there are some phases of Church work that can not be undertaken by either State or district Leagues that it is competent for a local society to participate in with advantage. The local society, also, ought to be organized on the right basis. It is for work. The swallow and the raven, Aesop tells us, were once contending which was the finer bird. The raven ended by saying: "Your beauty is but for the summer, but mine will stand many winters." The moral is, durability is better than show; and this is the thing needed to be recognized by local societies. Only as the society is organized along right lines and in harmony with the spirit of our Church can solid work be done for and in the congregation. Here lies the secret of many successes and of many failures. The foundation is important even in this.

Since July we have met a number of times with the local convention committee in Chicago. It is an excellent committee, and we believe will make good the promises and inducements offered at Canton. Our societies ought to be making their preparations now for representation at what promises to be the greatest gathering of Lutherans on the American continent. At the meeting of the local convention committee in December last, much work was reported as already done by subcommittees, and arrangements for the great Luther League convention in 1908 had begun to assume some definite form. The convention in Chicago in 1908 will be "twice as good as the Chicago convention of 1896," and you ought to be present to enjoy the good things in course of preparation. Very soon you will be getting letters with the Chicago convention stickers that will remind you of this. In short, Chicago wants every Leaguer to be a "booster" for the next national convention; and remember, we want your young men and young women to attend this young peoples' convention. How else could we have a convention of young Lutherans?

To make your society "go" keep your members busy and so interested, and do not belittle your work. But do all things in a manner consistent with your profession as a Christian, and have a mind to work.

LUTHER M. KUHNS.

Luther League Review

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

WITH

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Editorial

A Happy New Year to all our readers.

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That means not only on the first day of the year, for which this wish will be late, but for every day of this new year 1908, a wish which is well expressed in these words of Charles Dickens: "So may the New Year be a happy one to you, happy to many more whose happiness depends on you—So may each year be happier than the last."

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And how can this be made happier? Not by trying to make more money for one's comfort, nor in the attempt to better one's condition at the sacrifice of others, but in the additional doing of good, and of rendering help to those who are not so well situated as we are. Some one may be alone in the world who feels that he can do nothing; but he can try to relieve the loneliness by making some other lonely one happy, or as expressed by a character in one of the old novels, "I can't say I'm 'lone either, because nobody need say *that* so long as ther's folks to be done for."

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And then there is so much to be done in the Church, the individual church, the Church of America, the Church of the world, in which each one has a part. And every reader of the LUTHER LEAGUE REVIEW is included in the command, "Go make disciples." Every Church member has failed in his duty who has neglected the cultivation of the gift which the Lord has given him for His work. And it would be well at the opening of this year, when we look on the past and consider the work for the future, to think prayerfully if we have done our full duty as set forth in these words of the poet:

Another year has passed and gone
For time is ever rolling on;
Have we improved it, as we should,
In serving God by doing good?

And if we have failed in the past there is opportunity to make this year 1908 better in the service of the Lord.

—❧—

So many wishes are merely formal, a matter of course, as one person meets another. Let us put heart into what we say and do, and then will we realize the truth of the poet's words:

And what shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure,
Costly and dear,
That shall insure thee
A Happy New Year?
Peace in the Saviour,
Rest at His feet,
Smiles on His countenance
Radiant and sweet,
Joy in His presence,
Christ ever near—
This will insure thee
A "Happy New Year."

—❧—

The religious dupe is a good illustration of the imperfect process of our civilization. For example, in business two and two invariably make four. They never make either three or

five, but always four. There are hosts of people who can read and write and cipher. They can use the telephone and read the daily paper or the latest novel. Because it was in their arithmetic they accept the statement that two and two make four—no more, no less. Because it was in the newspaper; because they read it in the book, therefore, it is so. But these people have never learned to think. Into their social and personal relations, into their thoughts and emotions, into their penetration and inner mental furniture the logical process of thinking never entered. Such people are the easy prey of the designing charlatans who try to make their victims believe that by blasphemous claims and miraculous power they can make two and two five for their followers and friends and three for their enemies. But miracles and prophesies and healings do not help the balance sheet, even though such people may believe the claims of their prophets to make two and two five or three. Such people are influenced like wandering sheep to enter the fold. But two and two never do change so that the balance sheet is made other than four. Nor has it been necessary to live long to have seen at least one man wax fat upon such claims; and yet, because two and two always make four, die a forsaken and now an almost forgotten man. And still there are others.

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To create respect for law the law must be enforced. One of the fine samples of good work done in New York is that of the work among the children of the East Side, under the direction of the People's Institute. Originally the idea was to teach the children justice, respect for law, and fidelity to home and country. It was found the best way to do this was to get the children to help enforce the law. For example, the cleanliness of the streets and alleys was taken up, and the children taught to see that the public cleaners did their duty. In one case a band of children compelled an ashman to return to get a can of ashes he had neglected. In another instance a careless street cleaner, who had hastily swept and left unclean an entire block, was made to go over it all again. So there is a great difference whether we are in front of or behind the law. We need high ideals of public duty. We are not in pressing need of more laws. We do need enforcement of the laws we have. The great need of the day is sharp eyes, and somebody behind the laws we have to enforce them. The position of influence is a position behind the law. It is the place for the practical reformer.

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A New Year's Thought

Among our resolutions let us *Resolve,* To make others happy, and to obey God, doing justly loving kindness, and walking humbly with our God. For to be manly enough, without the blush of shame, to lift some real burden of toil, or of care, or of sorrow, from an aching back; and to make, by aspiration and perspiration, opportunity and circumstance yield increased Christian activity because of our faith and work, is to fill the New Year with a glorious sunshine whose smile of charity is unclouded by hate.

LUTHER M. KUHNS,
General Secretary.

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The Best New Year's Resolutions

If our success in the coming year depended chiefly on our New Year's resolutions, the outlook would not be very bright. But we are not the only ones who are making New Year's resolutions. We may say, in reverence, that God is doing so for each one of us. He is planning, for every child of His, that 1908 shall be the best year that each one has ever known. He does this not merely in a general way, but with loving attention to the smallest details of each individual life. He has resolved that that ugly temper shall get its death-blow next year; that the losing fight shall be changed into a winning fight; that procrastination shall give way to promptness, unlove to love; and so with

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23, 25, 27 SIXTH AVENUE NEW YORK

faults and sins, big and little, that none but he and each child know about. Yet God's New Year resolutions for us may fail; we have sometimes caused them to fail in the past; He will never force them on us against our will. But if we will resolve to give Him His own way with us, and seek His strength in holding to that single resolution of ours, then we shall let Him crown the year with such victory as we have never yet known. May we not cause His plans to fail!—S. S. Times.

—

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York.

—Bequests of $3,000 to the Synod of New York and New Jersey for the education of students for the ministry, and a residue valued at about $5,000 to St. James' Church, Rev. Dr. Remensnyder, pastor, were made by Mrs. Winters, a member of St. James' Church for sixty years, who died at Rhinebeck recently. The gift to St. James' Church is subject to a life interest of heirs.

—On Sunday, November 24 last, St. John's Church, Brooklyn, Rev. L. Happ, pastor, celebrated its tenth anniversary, and reconsecrated its church building, which had been enlarged at a cost of $10,000. Much of the new furniture was donated by members.

Philadelphia.

—Zion Swedish Lutheran Church has erected a handsome new building at a cost of $30,000.

—The Muhlenberg Memorial Mission was organized recently at Fisher's Lane and Windrum avenue, this city.

—Immanuel Mission, East Lansdowne, Rev. N. E. Yeiser, pastor, recently laid the cornerstone of their new church building.

—The handsome new church building erected by All Saint's Church, Rev. H. E. Clare, pastor, was consecrated December 8 with services incident thereto being held on the following evenings until Wednesday.

Chicago.

—As a Thanksgiving offering the people of Immanuel's Church gave $2,000, to furnish the church building with a new heating plant.

—In the sixty years since our Church gained a foothold in Chicago it has grown three times as rapidly as the population of the city. In proportion to population, it is the most Lutheran among the large cities of our Union.

Baltimore.

—Rev. L. M. Zimmerman, D.D., on December 19, celebrated the twentieth anniversary of his pastorate of Christ Church.

Wheeling.

—The second General Synod Church in this city celebrated its eighth anniversary by canceling its interest bearing debt and assuming self support. Rev. Wilmer A. Hartman is the pastor.

Utica.

—The Rev. L. F. Gruber has resigned the pastorate of the Church of the Holy Communion, and has accepted a call to St. Mark's English Lutheran Church, Minneapolis, Minn. He expects to enter upon his duties the beginning of February.

Hoboken.

—A Lutheran mission for Italians has been started in this city. The first public service was held on Sunday, December 15 in Bethany Church. The work is under the direction of the New York and New Jersey Synod and is being done by Mr. Andrea Bongarzone, an Italian Roman Catholic priest, converted to Protestantism.

Sacramento.

—The German Lutheran Church in this city fittingly celebrated its fortieth anniversary December 1. During the present pastorate of seventeen years of Rev. Charles F. Oehler the church has paid all its debts, erected a parsonage, installed a pipe organ, and started a building fund.

Montreal.

—The Church of the Redeemer, Rev. Charles G. Beck, pastor, organized just three years ago, now has an active membership of 235 and a fine location for the future church.

Miscellaneous.

—At Nome, Alaska, a missionary has found a number of Lutherans, and is conducting a service each Sunday. Negotiations have been begun for the purchase of a building which can be used for both church and pastor's residence.

—Rev. James H. Weber, D. D., of Sunbury, Pa., is dead from the effects of a surgical operation for the amputation of one of his legs. Dr. Weber was pastor of Zion's Lutheran Church which entertained the General Synod in May last.

—The thirty-fourth annual report of the Emigrant Home in New York City shows that 6,516 guests were entertained during the past year, of whom 457 were sheltered without pay. The total recepits were $16,866; expenditures, $1,358; the extra mission receipts, $3,185; the debt on house, $47,000.

—The children of the Sunday School of the First Church, Mansfield, Ohio, brought three two-horse wagonloads of groceries to the church as their Christmas gift for the poor.

—The Luther Day offerings of 623 Sunday Schools of the General Synod first reported amount to $12,469.36. This is an average of $20.01 per school.

—Minnesota College in Minneapolis has received 157 volumes of King Oscar's Traveling

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—At a recent meeting of the Mission Board of the Illinois Conference of the Augustana Synod four ministers and one theological student were called as missionaries to look after new territory that is opening up.

—The away-from-Rome movement in Austria has not stopped. The month of April of this year broke the record in the number of former Catholics who joined the Protestant Churches. In one village no less than 125 heads of families applied for a transfer from the Catholic to the Protestant Church.

—A jubilee fund of $250,000 is being raised for Augustana College and Seminary, at Rock Island, Ill.

—Rev. Dr. C. K. Lippard is preparing to return to Japan in March and resume work in our mission field. Dr. and Mrs. Lippard are spending the winter at Hickory, N. C.

—Prof. H. E. Jacobs, D. D., of Mt. Airy Theological Seminary, has been elected president of the American Society of Church History.

—Augustana gives a communication from Iowa City, Ia., saying that the English Lutheran Church in that State increased 18 per cent. in the last year. The mission fund increased 10 per cent., and the membership is about 12,000.

—Rev. W. F. Whitteker, recently pastor at Amsterdam, N. Y., until compelled to relinquish the work on account of impaired health, died at Williamsburg, Ontario, on Christmas Day, aged 43 years. Rev. Whitteker was well known to Luther Leaguers of New York State.

—Another fire disaster has gleaned its victims from a Lutheran Church. About 150 people were burned to death in a fire that consumed Rhodes' Opera House at Boyertown, Pa., on Monday night, January 13, where they were witnessing a five-act tableau drama, given by the young people of St. John's Lutheran Church. The occasion of the accident was some trouble with the picture machine that was being used in the production of the drama. This trouble started a panic among the spectators, and in the effort to allay the people's fears one of the young actors overturned one of the kerosene lamps used as footlights. Flames shot almost to the ceiling from the oil that spread over the stage, and within fifteen minutes the wooden building was in a mass of flames.

The four hundred or more people who composed the audience made a stampede for the exit, which was hopelessly inadequate to admit of their escape in time to save all lives.

Most of the young people in the cast escaped through the stage entrance.

The latest reports, as the Review goes to press, say that the deaths number at least 150, and the injured number 75, of whom some will probably die.

M. T. LAMB

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—Roanoke College is raising an additional fund of $25,000, to which Andrew Carnegie has agreed to subscribe a similar amount for the establishment of a Bittle Memorial chair in honor of the first president of that institution. Two congregations together contributed $1,700 to this fund.

—The late treasurer of the Iowa Synod, Rev. George Hertlein, has made the following bequests: Retired Pastors' Fund, $5,000; Wartburg Theological Seminary, Dubuque, Ia., $1,000; Wartburg College, Clinton, Ia., $1,000; Wartburg Teachers' Seminary, Waverly, Ia., $1,000; Orphans' Home, Waverly, Ia., $300; Orphans' Home, at Toledo, Ohio, $200.

—Mrs. C. A. Borns, widow of the late Rev. Jacob Borns, died at Yellow Springs, Ohio, May 10, and left Wittenberg College property valued at $15,000. Rev. Borns also had a large library, which was also bequeathed to the college. Another fine gift of $2,000 was left to the Bethel Lutheran Church, Yellow Springs.

—

The stereopticon seems to be growing in favor every day, many Sunday schools and church societies using them to advantage. They have been adapted to many uses besides lectures and entertainments.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District.

—The annual meeting of the Luther League of New York City will occur on Tuesday evening, January 21, at Holy Trinity Church. There will be election of officers and other important business transacted.

The annual dinner will be given at the Tuxedo, Madison avenue and Fifty-ninth street, on Monday evening, April 27. The usual popular price will prevail, and it is expected that the speeches will be fully up to the standard of previous years.

Brooklyn District.

—The Luther League of St. Stephen's Church, Rev. Luther D. Gable, pastor, main-

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tains a weekly "Forum," in which timely religious and secular subjects are discussed.

Rhinebeck District.

—The Luther League of St. Luke's Church, Valatie, Rev. G. G. Whitbeck, pastor, has elected the following officers, to serve until July, 1908: President, J. M. Reynolds; vice president, Miss Emily Reinig; secretary and treasurer, Miss Cora Miller; organist, Miss Laura Alter. This society has appropriated $6.50 annually for the General Secretary's Salary Fund.

Albany and Susquehanna District.

—President Rector, of the State League, was a visitor at the meeting of the Luther League of the Church of the Redeemer, Albany, on December 18, and spoke briefly on the work of the State League. This League voted $5 for the General Secretary's Salary Fund.

—The Luther League of Zion's Church, Pittsfield, Mass., at this meeting on Novmber 21, voted $5 for the General Secretary's Salary Fund of the National League. Rev. W. L. Genzmer is the present pastor of Zion's Church, and their Luther League is a very active one.

Rochester District.

—The Luther League of Grace Church, Rochester, Rev. F. C. Martin, pastor, at its annual meeting held December 18, elected the following officers: President, Mr. C. G. Foster; vice president, Mr. William Barg; recording secretary, Miss Emily Stoertz; treasurer, Miss Nettie Harris.

Literary meetings will be held in the near future, at which the lives of the great reformers will be studied. It is hoped these meeting will awaken a new interest in the League.

NEW JERSEY.

—A rally, under the auspices of the State League, will be held at Holy Trinity Church, Hoboken, Rev. C. T. McDaniel, pastor, on Thursday evening, January 30, at 8 o'clock.

PENNSYLVANIA.

Somerset District.

—On November 10 last there was organized in St. John's Church, Addison, Rev. Moses Grossman pastor, a Luther League of about forty members. The officers are: President, Dr. F. B. Souderbaugh; vice president, William Watson; secretary, Mrs. Watson; treasurer, Miss Elizabeth Sausman; organist, Miss Wilma Watson.

Bucks, Montgomery and Chester District.

—The thirteenth annual convention of the Bucks, Montgomery and Chester District Luther League will be held in Zion's Church, East Pikeland, Rev. W. K. Fisher, pastor, February 22, 1908. Sessions in the morning, afternoon and evening. Take P. & R. or P. R. R. to Spring City, from there by trolley.

Upper Lehigh Valley District.

—The Luther League of Zion's Church, Weatherly, Rev. W. Penn Barr, pastor, has been busy during the past month raising funds with which to reduce the church debt.

Lancaster District.

—Holy Trinity Church, Lebanon, Rev. J. H. Sandt, pastor, richly decorated by its Christmas trimmings and lights, was the rallying point of the Luther Leagues composing the District League of Lancaster and adjacent counties, on December 27, for their thirteenth annual convention. The capacity of the building was fully

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taxed, and the exercises and addresses were exceptionally fine and much appreciated. A special train carried upwards of two hundred persons from Lancaster to Lebanon and returned with them after the evening session.

The opening service was conducted, and the word of welcome given, by Rev. J. H. Sandt, the pastor, and Mr. Walter A. Heinitsch, of Lancaster, the president, responded. He stated that there had been a rally of Leagues last summer at a park, and endorsed the idea of holding a grand convention of all the Leagues of the eastern part of Pennsylvania in the summer of 1908. He very strongly urged the support of the Luther League Review by every member, and suggested the advantage of holding joint meetings of the Leagues quarterly; of inviting the president to visit the Leagues, and of more frequent visits between League and League.

After the routine business was completed, the convention enjoyed the music of the Te Deum Laudamus, rendered by a double male quartet: also a choral hymn. The first address, "Lessons from Luther's Christmas Tree," was delivered by Rev. Dr. C. Elvin Haupt, of Lancaster, and was listened to with marked attention. It traced the history of the Christmas observance from the Jewish, Roman and Saxon festivities of the season, up to the time of the setting forth of a lighted tree, as a symbol of the tree of life with its many lights and lessons, its symbols and gifts. During this address, the fine Christmas tree beside the altar was beautifully illuminated with varicolored tiny electric lights. The effect was very pleasing. Some of the important business matters brought to view were the relation of the Junior League to the Convention and the revision of the Constitution of the District League.

After dinner in a large armory, rented for the occasion, and served by the ladies of the church, the tables being so arranged as to form the letters "T. L. L.," for the League of Trinity, opportunity was given to inspect the fine parish house of the congregation where everything for the advantage of the young had been provided. The boys' brigade served as guides. A song service, led by Mr. W. M. Mearig, of

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New Holland, in which Revs. Dr. Haupt, Mountz, Weicksel and Sieger took part, was followed by a brief address by Rev. Dr. J. C. Kuntzmann, of Philadelphia. The election of officers resulted as follows: President, William M. Mearig, of New Holland; vice president, M. B. Austadt, of Ephrata; recording secretary, Katharine Killian, of Lancaster; corresponding secretary, Florence Bard, of New Holland; statistician, Rev. R. C. Reugier, of Mt. Joy; treasurer, M. L. Weidman, of Ephrata.

Reports from the State Convention at Allentown were presented by Rev. P. George Sieger and Rev J. W. Smith, and after a ringing singing of the "Rally Hymn" Mr. P. N. Wohlsen, of Lancaster, spoke of the "Training of Junior Leaguers," showing the advantage of the use of the blackboard, and giving many useful hints and suggestions. He was followed by Rev. I. Chantry Hoffman, of Philadelphia, on "Present Day Lutheranism," in which he showed that we are still a protesting, appreciative, conservative, and aggressive body of Christian workers. The address was scholarly and eloquent. A resolution to hold another grand rally of Leagues next summer was unanimously adopted. The Review, The Topics, and the Junior Topics were all enthusiastically endorsed and the corresponding secretary was invited to secure, if possible, sample copies of the Junior Topics, to be sent to each one of our local Junior Leagues. It was also resolved to forward $25 toward the support of our National General Secretary.

At the supper there were short, bright speeches by Rev. J. W. Richards, of Lancaster, and Hon. Gabriel Moyer, Esq., State representative, of Palmyra.

The evening service opened with a processional by the vested choir, and was conducted by Rev. A. E. Youse, of Myerstown.

Mr. G. J. Mueller, of Mt. Airy Theological Seminary, Philadelphia, addressed the session upon "The Luther League as a Churchman." He ably enforced the "Theme" of the League, "By the Church, Of the Church, and For the Church." He showed the need of education and modification of our ways of working; that the goal of all our efforts is the success of the whole Church, the unfolding of the kingdom of God. There is often need to come from the mountain peaks of greatness to serve in the lowly plain; our motto should ever be, "Ich dien." (I serve.) The next address was a treatment of "The Luther League as a Power for Good," by William N. McNair, Esq., of Pittsburgh, president of the Luther League of Pennsylvania.

After referring to the splendid way in which the meetings of the Pennsylvania Leagues are being attended, the speaker showed the obligation every one of us should feel and fulfil toward the Church. America should be for God. If we digress from this principle (as there is ever a tendency to do), retribution will follow. Two of our great advantages consist of the Topics, giving us the inspiration of noble lives and good work; and the happy fellowship that is formed by the League. Let us work for the Church and thus do our part. Let us cultivate the purest motives in our own hearts. After all, the grandest thing is a noble life. Rev. Dr. Kuntzmann, being called upon for a speech, said "Though Luther was a German and carried Germany to the cross and to victory, the American Lutheran Church must be American in its ideals and plans. But we cannot succeed without the principles of the Gospel. The Augsburg Confession is the only declaration that answers to the demand of modern life."

After President Meorig had appointed the standing committees for the year, he urged all to carry home the thoughts presented and put them to work.

Northeastern District.

—On Tuesday, November 12, 1907, the thirtieth semiannual convention of the Northeastern District Luther League of Pennsylvania was held in St. John's Lutheran Church, Honesdale. The opening services were conducted by Rev. W. S. Heist, of Scranton. Rev. W. F. Hopp, pastor loci, extended a cordial welcome to the guests and expressed pleasure in entertaining the Leaguers. To this the president, Rev. P. J. N. Pestke, responded in behalf of the District League. The treasurer, M. J. Schuler, reported a balance of $80.50, and the statistical secretary reported an increase of membership.

The first topic was presented by J. A. Karchner, of Wapwallopen. It was, "The Monthly Business Meeting; How to Make It Interesting and Profitable." It contained much valuable information.

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The second topic, "The Junior League; Its Aim and Method," was presented by John Wineback, of Scranton. This also was an interesting paper.

After dinner the delegates went sight seeing. The devotional services at the afternoon session were conducted by Rev. E. M. Beysher, of Sayre, Pa.

The first topic presented was "The Central, Its History and Work During the Past Fifteen Years," by Miss Frances Kantner, of Wilkes-Barre. The other subjects were as follows: "Wanted, Leaguers Who Do," by Rev. O. F. Etwein, of Noxen; "Lessons From the State Convention at Allentown," by Rev. E. F. Ritter, of Scranton.

The president was authorized to appoint a representative to collect subscriptions to the Luther League Review, the official paper of the Luther League of America.

The evening session was largely attended. Vespers were conducted by Rev. J. F. Beates, of Wilkes-Barre, after which the president, Rev. Pestke, introduced Rev. N. M. Rehrig, Ph.D. He said in part:

"America is a land of opportunities. Thousands and tens of thousands of immigrants are streaming into our land Four years ago a pastor was placed in charge of the work at Lansford and today a congregation of 800 members, owning a fine church and parsonage, is the result. We need to organize our laymen for efficient and aggressive work They must not leave everything to the pastors. Why not organize Leagues in every congregation, to create a new interest in our missionary and benevolent work and to extend God's kingdom."

Rev. M. L. Zweizig, of Leechburg, Pa., delivered the second address of the evening on "The Ideal Life." Rev. Zweizig said in part:

"The ideal life consists of certain qualities of which faith is the first. But to faith we must add virtue, Christian manliness. To virtue we must add knowledge. To knowledge must come experience, that we may apply our knowledge. We also need the mastery of self. To live the ideal life, there must be temperance and patience. But to these must be added godliness. We must continue to grow. There is no stagnation in life."

The District League embraces a membership of about 700.

Rev. Pestke was appointed president by the Executive Committee, as Harry Behrens, who was elected president at the spring convention, has entered Muhlenberg College of Allentown.

The Central has a membership of about 700. The Honesdale League leads with a total of 185 members.

We missed our former president, P. Walter Banker, who was unable to attend the convention this time. He has always been an ardent worker in the interests of our Luther League.

The delegates all spoke highly of the kindness shown them and the excellent meals that were served. We can compliment our Ladies' Aid Society for the latter, as they had charge of this portion of the program.

It really was unfortunate that more delegates could not attend. It was the fifteenth anniversary and should have received more loyal support by way of attendance.

—The Luther League of Honesdale, Pa., held a bazaar on December 11 and netted the society over $140. This League has a membership of 185 and has just made the church a gift of $450. Last year they gave $350.

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MARYLAND.

Baltimore District.

—The third anniversary of the Luther League and Junior Luther League of Calvary Lutheran Church, Baltimore, was held on December 5. The address was delivered by Rev. W. S. Freas, D.D. Mr. Walter Lamar and Miss Elsie Jimison rendered appropriate solos. Miss May Knell recited, and reports of the year's work were made by Mr. Charles Essig, president of the Luther League, and Miss Addie Schumann, of the Junior League. The reports showed that much good work had been done, and were full of promise for the future. The officers for the new year are: President, William Smith; vice president, Frank Nicol; secretary, Miss Anna Yingling; treasurer, William Wilson; organists, Harry Reondllar and Miss Edna Fitschen. The officers of the Junior League are: President, Miss Addie Schumann; vice president, Miss Leila Bowers; treasurer, Miss Carrie Leitz; secretary Miss May Knell; organist, Miss Margaret Knell.

OHIO.

—At a meeting of the Luther League of the First English Lutheran Church, Columbus, the following officers were elected: President, Will H. Knoderer; vice president, Clinton Helmbrecht; secretary, Miss Anna Zinsmeister; treasurer, Miss Flora Kinser; reporter, George B. Overmyer. Junior League superintendents, Miss Fern Harnley, Miss Carrie Bieber, Miss Laura Hilliker, Miss Hulda Lee. This Luther League is doing good work. Among other things, it paid $50 towards a new parsonage, $10 towards the Paulding Mission, $30 to Field Missionary, $10 to Porto Rico Mission.

—The Luther League of the First Lutheran Church, Wapakoneta, Rev. J. H. Culler, pastor, elected the following officers for 1908: President, Bernard W. Wisener; vice president, Anna Lanning; secretary, Anna M. Brokaw; treasurer, Sarah A. McDonal. This League has kept up its weekly meetings and has been quite helpful to all who have participated. The outlook for the year is encouraging.

ILLINOIS

Chicago District.

—A Luther League was organized recently by the young people of the Church of the Atonement, and has already become a factor in the working force of the church. The Church has only $400 yet to pay on its well located plot of ground, and plans are being arranged for the erection of a suitable building.

WISCONSIN.

—The first of a series of five lectures, arranged by the Luther League of the Church of the Epiphany, Milwaukee, the Rev. G. Keller Rubrecht, pastor, was delivered by Rev. William Eckert, of Racine, on "India." Such an interest has been stirred up that people were turned away for lack of room. Other lectures will follow, as announced in the Review last month.

INDIANA.

—The Luther League at Mulberry has introduced the Luther League Hymnal and the book will be used also at the evening services of the church. This League is this year paying the tuition of a worthy student.

GEORGIA.

—The Luther League of the Church of the Ascension, Savannah, donated, unsolicited, $25 to the pew fund of the young Salzburger congregation at Stillwell, Ga.

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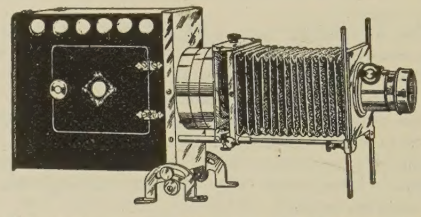

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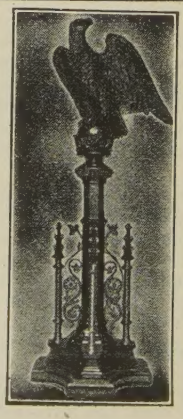

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Official Call for the Eighth National Convention

Chicago, August 11th, 12th and 13th, 1908

In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Chicago. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

In an early number of THE REVIEW the Committee on Transportation will publish information regarding rates.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

January Juniors

DEPARTMENT IN CARE OF REV. C. E. HAUPT, D. D., LANCASTER, PA.

A MOTTO for the month: "Strive to enter in at the strait gate." St. Luke 13:24.

—❧—

THOUGHTS.—A good intention is never complete until it is carried into action.

May the Lord lead us, during 1908, not into but thro' the world's temptations, and set us free from evil!

The nobler the object we live for, the more noble will be the life itself.

—❧—

QUERIES.—What is meant by "Topics"?

How may I be of use to my congregation, my school and my League?

If there is much to be done in a day, is it not well to plan, first, the day's work?

Does your League take account of the birthdays?

Cannot your Leaguers begin a systematic study of the Holy Bible?

—❧—

ONE of the interesting stories that the Church calendar suggests for January 25 is that of the great change of St. Paul.

It is remarkable, and, indeed, wonderful.

It ought to be read by everybody. Acts ix gives it, and the Apostle often related it in the same book.

The young Jewish scholar, Saul, who stood by at Stephen's cruel death, was a very strict Pharisee, and at the same time had the honor of being called a "Roman citizen." No man in those days dared to treat a "Roman" unjustly. Tarsus, his birthplace, was made a "free city" by Cæsar Augustus.

But Saul did not know the Saviour. So he persecuted the friends of Jesus in Jerusalem (the Church), and, having scattered the believers there, he set out for Damascus, the northern city, with warrants, to take and bring to Jerusalem those who had fled for their lives.

As young Saul, with his men, was nearing Damascus, a sudden heavenly light flashed upon him, and, as he fell to the ground, a Voice spoke thus: "Saul! Why persecutest thou Me?" "I am Jesus." "Arise, go into the city and it shall be told thee what to do."

With those around him silent, he arose, amazed, trembling—and *blind*. They led him, now no longer hard of heart and cruel, but humbled and penitent, into Damascus. There, in a street called "Straight," he lodged, in great remorse, for three days, at the house of Justus. Here a good old disciple, sent of God, went bravely to find Saul, and foretold that he who had been so cruel as a persecutor would, in later days, be a fearless defender of the truth and a great missionary. In fact, he would suffer much in the cause of Christ. This good disciple, Ananias, baptized Saul and gave him the name "Paul" ("little"). God restored Paul's sight and he began to have great dependence upon God in Christ Jesus. He read and understood the Scriptures. He began to speak in the synagogue for Jesus; that He is indeed the Son of God.

Then the Jews began to hate him and try to kill him. But the disciples let him down, by night, out of the city of Damascus from a window in the city wall, to the ground below; and Paul went back to Jerusalem.

It was some time before the disciples there could believe that so great a foe had become their friend. They feared that he was a hypocrite.

At last Barnabas, a good man, took him as his friend and found him honest. He then brought Paul to the disciples. He was so bold in his preaching of Christ that the followers of Jesus were very happy; but the Grecian Jews and others tried to slay him. Fearing danger to Paul, he was sent away to his birthplace, Tarsus in Cilicia, a little more than 300 miles directly north of Jerusalem.

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